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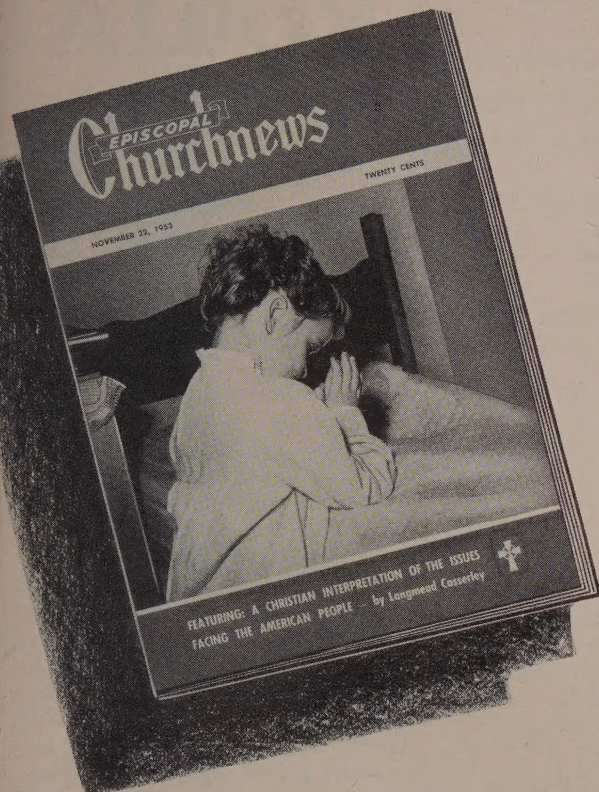
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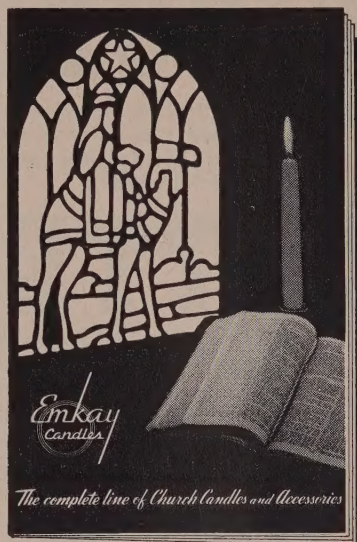
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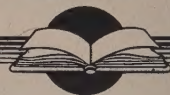
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READ A BOOK



Reviewed by

NASH K. BURGER

EVER since the author of the Book of Genesis wrote: *And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him,* many men and women have written many books about marriage. Theologians, of whom St. Paul was not the least, have explained marriage as a Christian sacrament. In our own time, sociologists and psychologists have contributed their mite. It is seldom, however, that one book about marriage and family life successfully brings together in popular form the best comments of theologians and other specialists, including the comments of that most important specialist, an intelligent parent. Yet such a book is Anne Proctor's *Background to Marriage or the First Twenty Years* (New York, Longmans, Green, 141 pp. \$1.75).

Young people about to be married, those already married, and readers, married or unmarried, who just want to enjoy a wise and brightly written discussion of the pleasures, rewards, and difficulties of parenthood and the married state will enjoy this book. Mrs. Proctor, an Englishwoman, whose *The Christian Household* this reader remembers enjoying several years ago, is the mother of a large family, and she writes about Christian marriage from the inside out. Whether she is commenting on St. Augustine, mothers-in-law, planned parenthood, or the Epistle to the Corinthians, Mrs. Proctor is sensible, helpful, and interesting.

She knows what it is to practice Christian marriage in the twentieth century. It need hardly be said that

continued on page 4

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VOL. 118 NO. 9
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William E. Leidt
PUBLISHER-EDITOR

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THE COVER. Great Gate, restored in nineteenth century, is one of oldest buildings at St. Augustine's College, Canterbury, a theological school for priests and ordinands from entire Anglican Communion. For more about the history and life of the college, please turn to page 6.

FORTH—October, 1953

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Read a Book.. continued

this involves something quite different from marriage as encountered on radio and TV, in Hollywood and the daily newspapers. Above all, *Background to Marriage* is an exposition of marriage as a Christian sacrament, which, though not "generally necessary to salvation," can very well be an aid thereto. Mrs. Proctor tells how.

"I know of no firmer foundation or anchor for even the most complex society than the family." That sentence was not written by Mrs. Proctor in England, though it might have been, but by good layman and Pulitzer Prize winner, Hodding Carter, in Mississippi (FORTH, April, 1950, page 22). It is from Mr. Carter's recent *Where Main Street Meets the River* (New York, Rinehart, 339 pp. \$4). While Mr. Carter was not writing a book about marriage, marriage and family life in general, and his own in particular, are among the manifold topics discussed in this lively volume of personal history.

Beginning with reminiscences of his Louisiana boyhood, moving on to his early days as newspaper reporter and publisher, his years of fighting, as citizen and newspaper man, against Huey Long, Bilbo, racial injustice, and for a host of worthy causes, on down to his present satisfying chore as owner-publisher of the Greenville (Miss.) *Delta Democrat-Times*, Mr. Carter spins an entertaining, anecdote-packed narrative.

Active in parish life (he is a communicant of St. James' Church, Greenville) and diocesan affairs, he comments frequently on religion and the Church and emphasizes the need for bringing Christian principles to bear on secular problems. The Church Militant has had for many years a worthy representative in Hodding Carter—and militant, in the social and political atmosphere of the Deep South, has frequently meant just that.

Perhaps it is not too late to mention another book, published last year but still good and still available, by another Southerner whose life has been one of service. Lucy Randolph Mason (FORTH, October, 1949, page 5) is the daughter of an Episcopal clergyman and member of

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FORTH—October, 1953

Read a Book . . . continued

a notable Virginia family. Her book, *To Win These Rights* (New York, Harpers, 206 pp. \$3), is the story of her work as "ambassador to the South for the C.I.O.," a work that began in 1937.

Like Hodding Carter, Miss Mason has had a notable part in the social and economic changes that have come to her region since the depression. *To Win These Rights*, a document of American social history, records her experiences with workers and labor leaders, industrialists, politicians, chiefs of police, preachers, and Episcopal bishops. Probably only a Southerner related to Robert E. Lee and whose father was a Confederate veteran could have had Miss Mason's success in the South.

After an encounter with her, one Virginian who didn't approve of labor unions told her, "Madam, I don't know what the C.I.O. pays you, but you are worth it." Any reader of her book will say the same.

Another readable and successful book by a Churchwoman, although a book of quite another sort, is *The Private Lives of the Prophets* (New York, Rinehart, 246 pp. \$3), by Brooke Peters Church. The author now lives in Washington, formerly taught Old Testament at Columbia University, and is the author of several other books. Her father, the Rev. John P. Peters, for many years rector of St. Michael's Church, New York, also wrote books in the Old Testament field. Mrs. Church's new volume is a presentation of the developing idea of God in the Old Testament, centering on such Hebrew prophets as Amos, Hosea, the two Isaiahs, Jeremiah, Ezekiel, and others.

"Through long development," Mrs. Church reminds us, "the God envisioned by Moses over three thousand years ago became in time the God of the Western World, and molded the spiritual, cultural, and moral evolution of us all." Mrs. Church writes simply and directly.

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St. Augustine's College Preserves Canterbury's Ancient Traditions

By the Rev. JAMES W. KENNEDY, D.D.

TO live for a time on the oldest spot in the English-speaking world where there has been an uninterrupted existence of Christianity, is an experience worth reporting. But first a backward glance and a new look at an old and thrilling and true story.

It begins with the flow of Christian life to Britain, inspired by St. Paul during his imprisonment in Rome, a part of the great faith-bearing tide which finally conquered the mighty Roman Empire. Canterbury, a military center and a Roman city, felt the impact of this flood. At least two Christian churches were established: one, of which no trace survives, where the cathedral now stands; and the other, in which some Roman wall remains, the venerable Church of St. Martin.

Early in the fifth century, when the Roman Empire began to totter, the last of the legionnaires withdrew from Britain, and Saxon invaders swarmed over the country, driving the remnant of the Christian faithful into the Welsh hills. By the close of the sixth century, strong government in Kent brought peace, and Ethelbert reigned in Canterbury. Bertha, his queen, was a Christian, bringing with her from her

native France a bishop as her chaplain. Old St. Martin's Church was restored as a chapel, and she worshipped there daily, with no objection from pagan Ethelbert.

In another part of the world, Rome, Pope Gregory the Great saw some fairhaired boys being sold as slaves in the market place. Upon inquiry he found they were Angles from Britain. He said they looked like angels and that their countrymen must have the Gospel preached unto them. In 597 the pope sent St. Augustine, with a company of forty monks, to evangelize anew this

land which had been neglected for almost two centuries. St. Augustine and his company arrived at Easter-time and approached Ethelbert and Bertha, bearing a silver cross and chanting a litany.

The king now removed his palace to Reculver on the coast and gave to St. Augustine the site of the old palace for a cathedral, together with a large tract of land upon which to build a monastery and abbey.

By 613 the first Saxon abbey was consecrated and the first cathedral built. From that time the missionary work of the Church radiated to



ARRIVAL of St. Augustine in Canterbury with company of forty monks in 597 is portrayed in scene from *The Enduring Stones*. Their life of prayer and selfless modesty charmed the people and convinced King Ethelbert, who was baptized on Whitsunday, 597.

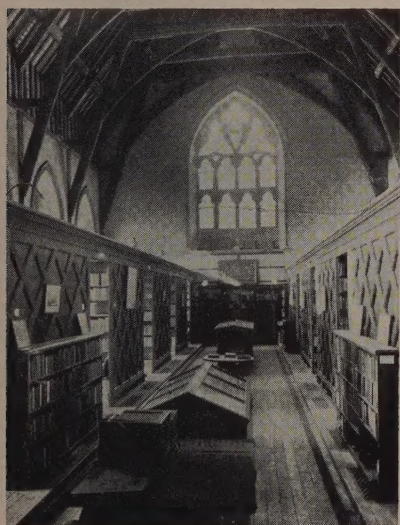
MR. KENNEDY, rector of Christ Church, Lexington, Ky., was visiting lecturer at St. Augustine's college, this past summer.

all parts of the country. Canterbury was not only a source of missionary activity, it was also a renowned teaching center. Someone has said that "St. Augustine's abbey was the mother-school, the mother-university of England—at a time when Cambridge was a desolate fen, and Oxford a tangled forest in a wide waste of waters."

The centuries passed. Early in 1099 the majestic Norman abbey church replaced the modest Saxon building. Three hundred yards away towered the grandeur of Lanfranc's Cathedral. The glory of Canterbury was superb and unsurpassed. There is not space to tell of subsequent history save to remark that the end of this era came in 1548, when Henry VIII dissolved all the monastic establishments in Britain.

There followed a brief use of a small part of the abbey as a royal palace. Then the estate passed into private hands and slowly declined through the centuries "until it became a desolate ruin, where cattle grazed and pigs rooted; and the buildings that remained—the Great Gate and the Guesten Hall—were used for brewing beer and cock fighting (as several old prints portray), while the court (quadrangle) was given over to cheap-jack shows and dancing. Desecration was complete." But the end was not yet.

continued on next page



LIBRARY of St. Augustine's was built on ruins of abbot's banqueting hall when it was restored during nineteenth century

FORTH—October, 1953



EVENSONG is said in crypt of old abbey church (above) on St. Augustine of Canterbury's Day, May 26, 1953. View of quadrangle from library (below) shows source of medieval water supply. Dormitory is right; refectory, left; Great Gate, center.



St. Augustine's . . cont'd

With the increase of England's maritime power in the eighteenth and nineteenth centuries, missionary zeal brought new life to the Church and a deep concern for the peoples of the many lands now within reach. The demand for clergy surpassed the supply. The Society for the Promotion of Christian Knowledge, the Society for the Propagation of the Gospel, and the Church Missionary Society did what they could, but one man, the Rev. Edward Coleridge, a saintly master of Eton, dreamed of a college where eager young men could be less expensively and more adequately trained for service in the colonies.

His dream became reality when a generous layman, J. Beresford Hope, bought the ruins of the ancient abbey and turned them over to the Church. The buildings still standing were restored, the Guesten Hall as college dining hall, the Pilgrim's Chapel as college chapel (dedicated to Saints Peter and Paul), and the Great Gate, while other buildings were erected. St. Augustine's College for the training of young men for the mission field began in 1848.

For more than a hundred years this pioneer college turned out some eight hundred men for creative service in all parts of the world until

continued on page 28



NOON intercessions held in lower chapel (above) are part of daily life at St. Augustine's. Faculty dine with students once a day in refectory (below), formerly Guesten Hall. Coffee hour follows in common room. The student body is widely diversified with nineteen men from eighteen dioceses of Anglican Communion registered for summer term.



FACULTY confers near fireplace showing fourteenth century remains. Left to right are the Rev. George Francis Selby Gray; Canon Cyril Kenneth Sansbury, warden; the Rev. Richard Frederick Hettlinger; and Mr. Kennedy, visiting lecturer.



DEEPER learning and wider fellowship are ideals of St. Augustine's, central college of Anglican Communion. Here the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Archbishop of Canterbury, is shown speaking at the formal opening in 1952.



News from our Missionaries

UTO Aids Central Theological College, Tokyo

EVER since the women of the Church placed large items in the United Thank Offering Budgets of 1946 and 1949 to purchase land and buildings for the Central Theological College of the *Nippon Sei Ko Kwai* (FORTH, September, page 12), there has been a growing interest in the work of the college.

The Hongo estate caught the attention of church people. There was deep concern when it was learned that the estate was a far too heavy burden for the young Church to assume. There was real rejoicing when it was sold to great advantage, making possible the present more satisfactory site, which is large enough for expansion when that becomes necessary.

Eminently satisfactory buildings have been erected, new equipment provided, and a small endowment fund set up. The Rev. Shunji F. Nishi, dean of the Central Theological College, Tokyo, reports: "The college is on a better financial footing than at any time in the past fifteen years. All this has been made possible by the grants from the United Thank Offering."

Dean Nishi says about the seminary: "This institution stands as a visible witness to the co-operation of the Anglican Communion in Japan, and as a strong evidence of its fundamental unity. In addition, it owes a debt of gratitude to the older provinces of the Anglican Communion which have contributed men and money and above all kept the work of this college in their prayers.

"The present function of this college is specifically the training of

men for the Christian ministry. Another consideration for the future is the training in Christian theology of men who have no intention of entering Holy Orders. I am inclined to the opinion that we can render valuable service to the broader cause of Christian learning by accepting such students provided this would not disturb the balance of the seminary in any of its essential aspects.

"In a theological college the relationship between faculty and students is not just that of teacher and learner, but is equally pastoral in nature. The present size of the institution permits the faculty to discharge its pastoral responsibilities to the best of their abilities.

"The very heart of a community such as this is its worship. This gives meaning and vitality to the study of the Christian faith and its application. Without it the whole endeavor is futile. For this reason, but primarily for the purpose of singing our praises to God, we carry on a full schedule of services.

"The library is vital too in our project of theological education. The tremendous work of restoring the library destroyed during the war has been aided in large measure by a generous grant from the Church Periodical Club (FORTH, May, page 10). Additional gifts from missionary societies and individuals have brought the total number of books to around 4,500. This, however, is far removed from a minimum of 35,000 to 40,000 volumes and a full supply of periodicals which an institution such as ours requires. With funds still available we can continue our present rate of purchases for

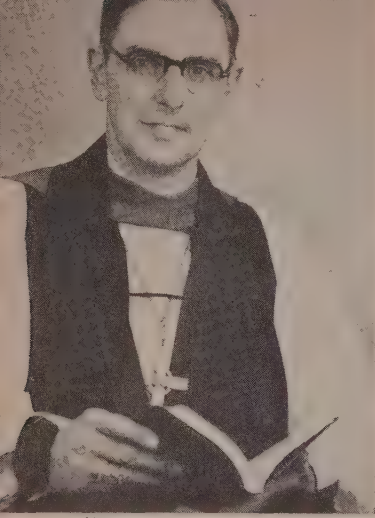
another year. We need an annual appropriation of at least \$1,500, since we must not only keep abreast of current literature but replace those older volumes lost in the war. We also need to obtain books in Japanese which should be an integral part of our library.

"A gift we treasure greatly is the micro-film reader given the seminary by the Missionary Society of the General Theological Seminary in New York City.

"Last summer we had the opportunity to send some of our students for missionary work in Okinawa. Apart from the contribution the men may have made to the work there, the experience of sharing in a new and growing enterprise of the Church overseas, has imbued the entire seminary with a growing and deepening concern for the evangelistic work of the Church. The enthusiasm for working in untouched areas is contagious.

"A visible development in the life of the college is the completion of our new buildings in Setagaya-ku, Tokyo. They are within easy access to the center of Tokyo, but enjoy the advantage of a suburban area. The buildings will accommodate fifty students. With the chapel, flanked by the dormitory, and the main building (containing the library, classrooms, and offices) together with six faculty residences, we shall have an institution planned from the beginning for the purpose of theological education. The chapel interior has clean, modern lines without being extreme or eccentric. The classrooms are all light and airy as is the library reading room.

"It is necessary for an institution such as ours, surrounded as it is by an atmosphere which is spiritually, morally, and culturally non-Christian, to reach out and create for itself, and for the Church, a climate favorable for the growth of Christianity. As a center for gaining and dispensing Christian learning, as a community of prayer, as a fellowship of teachers and students dedicated to the service of God, as a vital part of the total life of the Church, we pray that we may ever follow our high calling to the glory of God and the building of His Church. We ask that others may join us in this prayer."



Bishop Smith

100 Years of Life

By the Rt. Rev.
Gordon V. Smith, S.T.D.
Bishop of Iowa

A HUNDRED YEARS AGO, on October 8, 1853, the General Convention took final action setting apart the Church in Iowa as a diocese. This year we commemorate the first century of our continuous life and witness to *the faith which was one delivered unto the saints*.

The founders of our diocese had an acute awareness of the task which they were undertaking. Professing that they were members of the Body of Christ, our fathers sought to establish the Church and proclaim the Gospel in every community in our State. To that task they prayed and worked and gave of themselves. They were faithful and adventurous souls aflame with the desire to win the frontiers of their day for Christ and His Church.

We are living today in a period marked by an increased interest in religion. This is our frontier and our concern must be to trust God and strike out boldly in His behalf. It is our belief in the Church, in the sanity of our methods, in the historical position and divine authority of the Church which compels us to be an aggressive missionary Church today.

With thankfulness to God for the on-going fellowship of faith during our first one hundred years, let us go from strength to strength in the life of service to which God has called us in the Diocese of Iowa.

Our Concern

IOWA AT CENTURY

IN 1867, Cambridge University conferred an LL.D. on the first Bishop of Iowa. Henry Washington Lee, in England for the Lambeth Conference, thus won recognition for notable success in his labors for the Anglican Communion in the United States. Such success he had achieved and was to continue to achieve.

In Bishop Lee's twenty-year episcopate, 1854-1874, the number of parishes and missions increased from six to eighty-four; the communicants from less than two hundred to more than 3,400. The congregations usually were several times as large as the communicant lists. For the most part congregations and communicants came from those not originally Episcopalians, drawn to the Episcopal Church because they found there something lacking in other Christian bodies. That in the Anglican Communion were peculiar merits was the message of Bishop Lee, who drove himself mercilessly, and of the clergy whom he led and inspired.

Bishop Lee held that in Anglicanism a vital connection with the Apostolic Church was joined to a sure understanding that salvation was by faith alone. Protestants lacked the connection; Roman Catholics, the understanding. In Anglicanism one found the purest, if not the only pure, spring of Christian Gospel.

The ordinary member of an Episcopal parish in Iowa unquestionably saw advantages in his Church not found elsewhere. Sometimes, he expressed those merits in the vigorous evangelical terms of Bishop Lee; less often, perhaps, he felt the regard for Sacraments stressed by the High Church. But, for the most part, a member of an Episcopal congregation was there chiefly because he

● MR. CARPENTER is historiographer of the Diocese of Iowa, a vestryman of Trinity, Iowa City, and Associate Professor of English at the University of Iowa.

Must Be to Strike Boldly

BUILDS ON BEGINNINGS MADE BY FOUNDERS

By

M. F. CARPENTER, Ph.D.

found the discipline of that Church less rigid and unsuitable and the service more cultured and satisfying than those of other Churches. He would have agreed with King Charles II that Anglicanism was "the religion for a gentleman."

This attitude had its limitations. For instance, in one early Iowa parish, the rector was threatened with the secession of a majority of his congregation, estimated at two hundred souls with eleven communicants. A gentleman, newly arrived from Boston, had set about organizing a community church, in whose services he would use much of the Prayer Book, though his affiliations were with the Unitarians. He was an alert, intelligent preacher, and his church might well have flourished had his supporters been able to arrange for his salary. But they could not; so he returned to Boston, and they to their former affiliations.

In the burdensome duty of finding money, the ordinary parish in Iowa in the days of Bishop Lee could and did count on support from outside itself. Some of this support was official. In 1851, the newly organized Episcopal Missionary Society for the West took note of Iowa, "the great and fertile State to which their attention had been turned, hoping, under God's grace, that its virgin soil may receive now through us the indelible impress of Gospel Faith." The Western Society, as it was usually called, proved its interest by liberal giving, as many clergymen and parishes in Iowa found to their advantage.

Furthermore, many private persons in the East could be persuaded to help unofficially a rector or a parish in Iowa. Bishop Lee, whose connections in the East were many and useful, made regular yearly trips to the Atlantic seaboard to

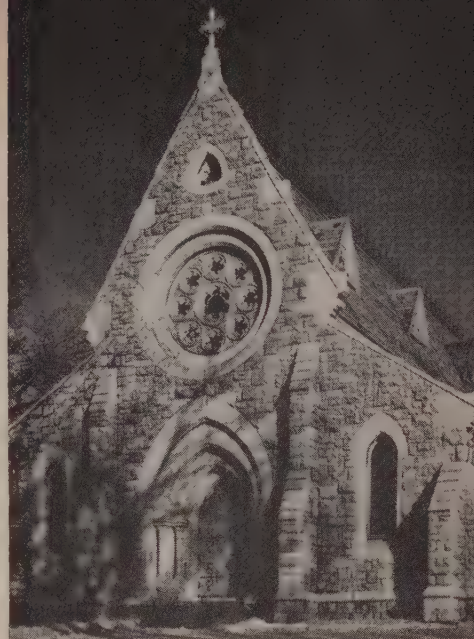
raise funds for special purposes. Many of his rectors on occasion made similar journeys. Few parishes in Iowa failed to receive substantial aid in paying the minister's wage or in building the church or rectory. An inconvenient debt was often settled in whole or in part by a pious gentleman or lady in an older diocese. Bishop Lee's own practice made his pleas for less dependence seem perfunctory.

Bishop Lee relied confidently on Eastern support for his projects. In the 1870's depression gripped the nation. Yet he advanced more than \$10,000 to complete his "Bishop's Church," now the Cathedral. Gifts from the East, which gave nine-tenths of the money for the building, were expected to repay him.

Bishop Lee accepted from the laity a grave indifference to the business of his diocese. After 1856, two-thirds or more of his parishes failed to send delegates to his conventions. Only a handful of laymen heard him speak in meetings that dealt with grave issues. In 1858, ten lay delegates from five of his thirty-six parishes heard his plan to found Griswold College. In 1874, but twenty-nine delegates from twenty-one parishes listened to his warnings about the dangers involved in the Cummins secession. If the bishop apprehended the perils of such absenteeism, he refrained from mentioning his fears.

Yet parishes content with small participation in settling problems beyond their limits were usually void of laymen who resented the continued parasitical state of their diocese. Such laymen were present, especially in the larger parishes, but they made no effective show of strength in the time of Bishop Lee.

And, immediately after the death of that bishop, the general hope of the clergy and the laity was clearly that a second mighty gatherer of Eastern gifts would replace the first. Two such persons were chosen by a special convention in 1874. The



TRINITY Cathedral, Davenport, Iowa, is on the Mississippi, far from center of diocese. Early settlers did not foresee expansion westward. Below, modern wing of St. Luke's Hospital, also in Davenport.



DIOCESAN home for teen-age girls is St. Monica's, Des Moines. Girls attend public schools, participate in usual parish activities at St. Paul's, and conduct an interesting social program at the home.



first declined by telegraph; the second more slowly by letter.

At the regular convention in 1875, a third prospective canvasser in the East was chosen. But opposition, particularly among the laity, forced a long deadlock and led to cries of treachery. The gentlemen heard the cries and declined the election. In 1876, William Stevens Perry was chosen and accepted.

By 1876, the days of extraordinary favors toward Iowa had ended. Hard times still held. The group on whose aid Bishop Lee had relied were disappointed, discouraged, and divided. The spoiled child was abandoned. Iowa could count only on the aid usually extended to any region still largely missionary territory.

The future of the Episcopal Church in Iowa depended on a steady increase of those accepting Anglicanism as a faith more unique and vital than the "religion of a gentleman." Some Episcopalians in Iowa so accepted the teaching of their Church. Their conviction must be strengthened; their numbers, increased.

The special merits of Anglicanism as presented in the final quarter of the nineteenth century were not identical with those set forth by Bishop Lee. The Anglican communion was peculiar among Christian bodies in its stress on orderly, thoughtful means of devotion, ever dependent upon the sacraments, and in its steady recognition of the Church as the channel through which God reached men and men reached God. Protestants affirmed

These Ads Help Promote Growth of Church in Iowa!

A vital part of the Diocese of Iowa's centennial is the visitation evangelism plan. A series of twelve display ads was prepared for publication between February and December in all the Sunday papers throughout Iowa. Written for the non-Episcopalian, the ads discuss questions frequently aimed at the Church. In each ad is a coupon to be mailed to the diocesan office for further information and the inquirer in turn receives pamphlets which develop the theme of the ad. His name is sent to the priest and parish keyman nearest him for a follow-up visit, the most important step in the plan. The layman then makes a call, followed by one from the clergyman.

The advertising mats also were made available for use in local newspapers and churches were able to secure financial assistance from the diocese if necessary. Originally planned and financed by the diocesan department of promotion, it is sponsored by the Episcopal Men of Iowa. The ads are not meant to convert anyone directly but are a means of creating an initial interest in the Church. Inquiries have kept the diocesan office busy; clergy have reported an increase in church attendance; the Episcopal Men of Iowa feel justifiably proud of their efforts.

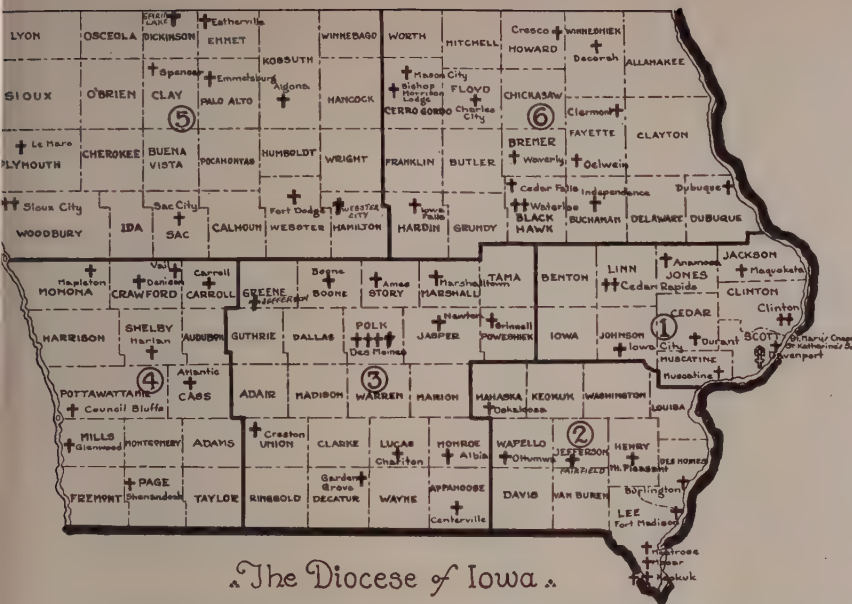


BISHOP Smith's interest in St. Katherine's School, Davenport, has meant that, within three years, it has acquired a sound financial base and is a fully accredited institution

these truths in an uncertain and contradictory fashion; Roman Catholics overlaid them with much that was secondary and even misleading.

In the days of Bishop Perry and his successors, Bishop Morrison and Bishop Longley, the set of the times in America was against such an interpretation of Christianity. The task of these men and their clergy was arduous, slow, and definitely undramatic. The harvest was long delayed.

Yet the harvest came. Its arrival is associated in the minds of Churchmen in Iowa with the election of Elwood L. Haines, who came to Iowa in 1944, as a "laymen's bishop." But he came to put into effective operation forces that others had pre-



The Diocese of Iowa

When Bishop Smith addressed the 1952 diocesan convention, he expressed alarm at the "thin line of clergy (who) hold us together." This thin line, thirty-six parochial and fourteen retired and non-parochial priests, are scattered throughout Iowa's more than 56,000 square miles. Well over two million people live in Iowa, of whom about 15,000 are baptized Episcopalians and, of those, 11,000 in communicant standing. Some of the seventy parishes and missions are serviced by the one hundred lay readers. Bishop Smith has called for a witnessing fellowship in the laity.

The Episcopal Men of Iowa are an example of the lay leadership the Bishop has called for and their advertising campaign is one of several projects. Like all maps, Iowa's tells a history. The predominance of Indian names in counties and towns shows its early inhabitants; the concentration of the Church along the Mississippi River on the East is an effect of river life in Iowa's history. The Church is not prominent in rural work in Iowa but is found mostly in cities and county seats. Of Iowa's 99 counties, the Episcopal Church is represented in 54, absent in 45. Although small, the Church in Iowa has a promising future.

pared and strengthened.

Bishop Haines had the gift of crystalizing into concrete expression the desires that he found in those whom he was called to instruct and to lead. In the laity of Iowa, he found a strong belief in the peculiar worth of their Church and a strong urge to express that conviction in action. The conviction and the wish, other men had inspired and strengthened. Bishop Haines showed the way and indicated the means by which the laity might act. Both his episcopate and that of his successor, Gordon V. Smith, have been distinguished by movements of laymen to advance the cause of Christ and His Church.

The latest, but perhaps not the
FORTH—October, 1953

most important, of these activities has been a newspaper advertising campaign designed to reach the unchurched. It was first conceived early in 1952 by laymen on the diocesan department of promotion and in the Episcopal Men of Iowa. These individuals consulted other laymen in the newspaper and advertising business and utilized the special knowledge that such persons had acquired. This special campaign is still in its beginnings: What it may accomplish, no one can now say.

In conclusion, one might add that the present Bishop of Iowa, the Rt. Rev. Gordon V. Smith, is the first bishop of the diocese who had previously served as a priest in one of its parishes. The convention which elected him in 1951 is unique as the only convention yet held in which the choice was not marred by protest or disaffection. The earlier years of the Diocese of Iowa were the years of a spoiled child; the middle years were those of trial and probation. It is not too much to hope that, in God's good grace, the present years may be years of the best self-realization.

DURING his visit through the Missionary District of the Panama Canal Zone, the Rt. Rev. R. Heber Gooden made arrangements for the building of the new St. Mark's School in Bluefields, Nicaragua, for which funds will be provided by the children's Birthday Thank Offering (*FORTH*, June, page 6).



NAMED after Iowa's third bishop, Bishop Morrison Lodge, the diocesan camp, is on one of world's four blue lakes, Clear Lake. Camp also serves as adult conference center.

Haiti is La

NEW MISSIONARY



DIVING for coins is prevalent and lucrative profession in Haiti where most of population is poor and buying power of twenty cents is equal to one dollar in United States

Philip Gendreau

By JANE K. MEES

AS you probably know, there is a job open for you as secretary to Bishop Voegeli." These words gave me a thrill. My application for appointment as a missionary in Latin America had been filed a few months before, but this was the first word I had that there might be an opening for me under the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti and the Dominican Republic.

Two long months later, after many inquiries, interviews, and delays, I sailed from New York on the little German freighter, *Leada*. The voyage lasted six days. One morning I caught my first glimpse of Haiti.

I stood on the bridge all day, eagerly watching the horizon for each new shadow of my future home to appear. Just at sunset, the ship came to a stop outside Port-au-Prince to wait for a pilot. The sun was sinking in a blaze of red and gold, which cast a rosy glow on the city nestled along the coast and up the slopes of the high hills behind.

● MISS MEES is secretary to the Rt. Rev. C. Alfred Voegeli, Missionary Bishop of Haiti.

Darkness comes quickly in the tropics, and by the time the ship docked at 6:30 it was pitch black. I looked in vain for a clerical collar which might have come to meet me. Feeling rather wilted from standing on deck all day, the unaccustomed warmth, and lack of food as no supper had been served, I gathered my now delapidated-looking self and belongings together to walk the two blocks down the pier.



CHARCOAL sellers stop to chat. In Port-au-Prince, city of contrasts, taxis speed through streets and donkeys share sidewalks with pedestrians. Hole in foreground is open sewer. During rainy season ditches become brooks, and roads are shallow rivers.

of Colorful Contrasts

SIGHTS AND SOUNDS IN PORT-AU-PRINCE

1952, and the Rev. Roger Désir, who had just returned from a year's study at Wayne University. They were all very calm and collected in contrast to me and piled me and all my luggage into the jeep. We were off up into the city.

The next morning I found that the small hotel the Bishop had chosen for me was on the Champs-de-Mars, the large park surrounding the national palace. Over across the red bougainvillea bushes, I could see the gleaming white palace, with its backdrop of purplish mountains. A few blocks away, I was told, was our Holy Trinity Cathedral, and farther down, the shopping center of the city.

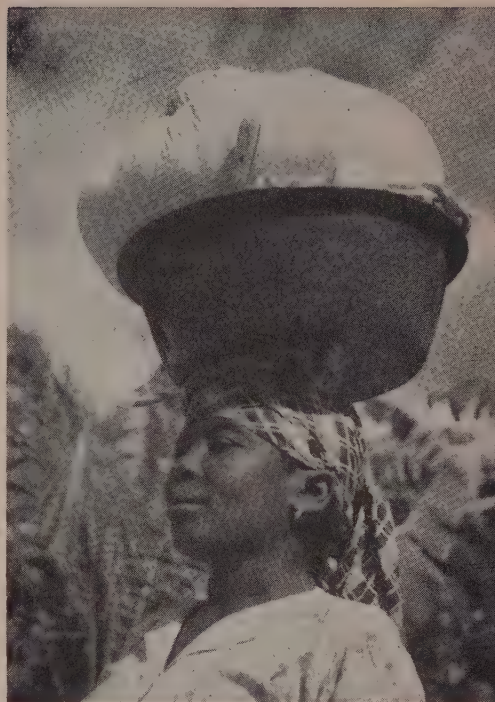
Bright and early, Mr. Moreau drove up in his jeep to take me to get my trunk from customs and help me obtain the papers which would permit me to stay in Haiti. Bishop Voegeli already had left for Cayes, 125 miles away on the south coast.

At once I learned one of the characteristics of life in Haiti, you don't necessarily accomplish a particular task in one day. First, the trunk

would not be available until Monday. Secondly, before I could apply for a Haitian permit to stay, I had to have a statement from the American Embassy. Suffice it to say that I did get the trunk on Monday, but it was two weeks before I finally had all the necessary papers.

Before long, I found my beautiful college French was not going to do me much good. The French I heard was rapid and unfamiliar. I heard Créole, that language the Negroes created out of the French of their former colonists. From the French they have kept the first part of some words and the last of others. They have rearranged the word order and have added words from English and Spanish. To me it sounded like so much Upper Mongolian. For a long time, I smiled politely at those who spoke Créole, stumbled along with my French where necessary, and spoke English whenever possible.

I had a hard time seeing why so many books on Haiti called it dark, mysterious, and foreboding. Instead, I found it full of light, life, and color. Light: brilliant sunshine from



Unations
BASKET is balanced by Haitian woman as casually as an American wears a hat.

dawn to flaming sunset, and moonlight from a half moon as bright as that of a full moon in the north. Life: a teeming, unending stream of it from which a person can never quite escape. Color: flashing blue of the waters of the bay; brilliant green of palm fronds gleaming in the sunlight; carelessly strewn reds,

continued on page 25



CHOIR leaves Holy Trinity Cathedral, Port-au-Prince. Crucifer is studying at seminary at Mont Rouis.



HOLY TRINITY CATHEDRAL rises above modernized capital of Haiti. Mountainous hinterland has much poverty and ignorance and Church's work is reflected in succession of country missions and schools, patiently teaching and ministering to rural Negroes.

THE

Seabury
Press



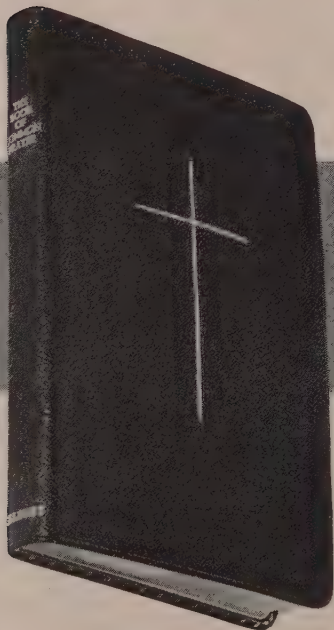
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YOUR CHURCH IN THE NEWS



MEMORABLE in life of congregations at Isthmus of Panama was visit of Suffragan Bishop of Kingston, Jamaica, the Rt. Rev. Percival W. Gibson, center. The Rev. R. T. Ferris, left, welcomed him.



PRESIDING Bishop and Mrs. Sherrill used air transportation on six week's visit to Pacific (FORTH, September, page 5)



KOREAN Gospel according to St. John, distributed by American Bible Society, is shown to Gen. James A. Van Fleet by Society's treasurer, Churchman Gilbert Darlington, right



CHOIR of St. Paul's, London, which sang at the Coronation, includes much of same music during its American tour this fall

PART of congregation of Church of the Redeemer, Rio de Janeiro, participate in laying of cornerstone



TO understand fully the significance and aims of the Anglican Congress which will meet in Minneapolis, Minn., August 4-13, 1954, we must recall a little of the history and organization of the world-wide Anglican Church.

Up to the year 1783, when the first American diocese was founded in Connecticut, there were no organized dioceses of the Anglican Communion outside the British Isles, though, of course, missionary work had been done in many places such as the American colonies. In subsequent years, however, growth was rapid and some 210 new dioceses and missionary districts were created in territories ranging from Alaska to Australia and from Africa to Japan, so that today the Episcopal Church is established on every continent and among people of every race, with a membership of more than thirty million.

The pattern of expansion has been that the new sections of the Church, once fully formed, have been national in their organization and autonomous in their government, with no joint central legislative or executive body. No one archbishop

BISHOP GRAY of Connecticut is Chairman of the Joint Committee on Arrangements for the Anglican Congress.

ANGLICAN CONGRESS TO MARK NEW ERA IN CHURCH'S HISTORY

By the Rt. Rev. WALTER H. GRAY, D.D.

or bishop has been supreme and no National Church has authority over any other. Of course, tradition has given a special position to the Archbishop of Canterbury, who holds the Primary See in the Mother Church of England, and the test of membership in the Anglican Communion has been whether or not a diocese is in communion with the See of Canterbury. Because of this background, the Episcopal Church on the world scene is commonly referred to as The Anglican Communion, though the names of the National Churches vary.

Despite their legal independence of each other, the various National Churches always have recognized their need of fellowship one with another and the necessity of maintaining unbroken the standards of faith and order which are the marks of their unity. Out of the recognition of these needs grew the Lambeth Conferences of the bishops of the Anglican Communion, the first

of which was held in 1867 at Lambeth Palace, the London home of the Archbishop of Canterbury. Eight Lambeth Conferences have been held, the most recent being in 1948.

These conferences have concerned themselves with a multitude of questions of faith and order, war and peace, Christian unity, and other religious, social, moral, and economic matters.

In recent years with the accelerated growth of the Anglican Communion and rapid establishment of new dioceses, the problems confronting the Church have likewise increased. It has become clear that intervals of at least ten years between Lambeth Conferences are no longer adequate to deal with the rapidly changing problems of the modern age. Moreover, since in our various National Churches the priests and laity share with the bishops the responsibility for deciding

continued on next page



MILWAUKEE, seen across Loring Lake from All Saints' Cathedral, will be host to 1954 Anglican Congress, first representative gathering of entire Church to be held outside British Isles. Bishops, priests, and laymen from every diocese and missionary district in Anglican Communion will meet August 4-13, 1954, to discuss present-day problems relating to faith, worship, and work.

LET US PRAY

A Litany of Leadership

Autumn is the time when church leaders, such as the National Council, diocesan councils, parish vestries, Canvass committees, and others, are reaching the height of their endeavors. Much depends upon their skill, their statesmanship, their persistence, their sense of devotion to God's holy cause. The following Act of Devotion may serve as a reminder that our primary duty, as well as our deepest privilege, is to keep our inward ear sensitive to the suggestions which the Holy Spirit is always ready to impart. Thus the work we do, whether it be educational, financial, persuasive, or anything else, will be His work.

O SPIRIT of the living God, who at the beginning didst move upon the face of the waters;

Quicken us with the breath of life.

O Spirit of Christ, who didst descend upon the Apostles, thenceforth to abide with us forever;

Renew in us the breath of life.

O Spirit of holiness and wisdom;

Breath on us, thou Giver of Life.

HE THAT HATH AN EAR LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.

To the National Council

Grant, we beseech thee, O God, thy gracious guiding, that in every enterprise to which they set their hands, they may seek only to build thy kingdom. *Amen.*

Grant thy spirit of courage, that they may boldly overcome whatsoever would hinder thy purpose. *Amen.*

Grant thy gift of patience, that no task may seem too burdensome that is undertaken for thee. *Amen.*

HE THAT HATH AN EAR LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.

Upon the parish councils and other planning groups

Bestow, we pray thee, thy vision which sees the fields white already to harvest. *Amen.*

Send down thy mighty fire of love, which wearies not. *Amen.*

HE THAT HATH AN EAR LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES. HIM THAT OVERCOMETH WILL I MAKE A PILLAR IN THE TEMPLE OF MY GOD.

LET us go forth in peace, be of good courage, hold fast that which is good, render to no man evil for evil, strengthen the faint-hearted, support the weak, help the afflicted, love all men, serve the Lord, rejoicing in the power of the Spirit.

And may the blessing of God Almighty, Father, Son, and Holy Spirit, be upon us for ever. *Amen.*

Edited by the Rev. JOHN W. SUTER, D.D.

Anglican Congress

continued from page 19

the Church's positions on questions affecting our welfare and responsibility, it was inevitable that there should come about a recognition that the other clergy and laity should share with the bishops in responsibility for international gatherings and the determination of policies.

So with the hearty approval of the 1948 Lambeth Conference and upon invitation of the General Convention of the Church in the United States, a call was issued for a representative assembly of bishops, priests, and lay persons from all the dioceses and missionary districts of the Anglican Communion. To it are invited the bishops of each diocese and missionary district and one priest and one lay person from each. In addition to the official delegates, opportunity will be given where practicable for others to come as spectators at deliberations of the Congress and as participants in the various services which will be held.

In 1908 a comparable gathering, the Pan-Anglican Congress, was held in London. Plans were made for a second gathering in 1918; but this was cancelled because of World War I.

The 1954 Anglican Congress in Minneapolis will mark a new era in the history of the Anglican Communion. It will be the first representative gathering of the entire Episcopal Church to be held outside the British Isles. This is a recognition of the worldwide nature of our Communion. It emphasizes the fact that while acknowledging gladly the debt of the newer National Churches to the ancient British Church, the Anglican Communion is in fact an international family of Churches, independent in government, but unified in devotion to a common faith, a common tradition, and the Book of Common Prayer.

Many problems relating to our faith, our worship, and our work will be discussed in Minneapolis. The application of Christianity to the problems of our times, improvement in our services of worship, changing conditions in the mission field of the Church—these and other topics will engage the attention of

continued on page 31

FORTH—October, 1953

EACH DAY BRINGS DEEPER JOY

By **CARMAN WOLFF**

*I*T sounds romantic: four years in the inscrutable East, China at the moment of the lowering of the bamboo curtain, a trip home in which travel folders came alive, Hong Kong, Singapore, Aden, Suez, Port Said, London—and now Brazil. It is no wonder that some of my friends quip about working for the Church and seeing the world! But the real romance has not lain in the locale, nor the true journey in geography. The most significant moments have been buried in the outwardly meaningless.

Where did it start? Why am I here, a professional worker in the Church overseas? There wasn't anything startling about the decision, nor was it the result of long questioning. It was simply the sure response to a call which came at precisely the moment when I was ready to understand it. Everything had combined to make it natural: my own family in whose love there was always security; the parish in which the rhythm of Christian worship and activity through the seasons laid a foundation. And finally a summer conference for young people. Things said there, lives seen, and the apartness which those ten days brought opened new vistas. The Church became more than just a

ORGANIZER of women's activities in Central Brazil, Carman Wolff (right) talks to wife of rector of Rio Church of the Redeemer



place where I felt happy and whole; it became that which can make the world whole.

What I had felt about religion always had been deeper than facts learned, but for the first time isolated experiences, Confirmation, the Eucharist, the yearly emotional impact of Lent, Good Friday, Easter, and Christmas became part of a bigger understanding and were related to the world beyond family and parish, to the world about which I had been learning facts in school.

It was a new discovery bursting on my seventeen-year-old world, this seeing things whole, comprehending the purpose. There were people there who talked of life as growing surrender of self to God, of service as the expression of our life in God, and it made sense. But I realize now that it made sense because the ground was laid. There was no other response possible but a joyous acceptance of this as my vocation, the call to a life of growth in God, expressed where and how He willed. At the time there was a sense that this might mean the overseas field of the Church's work. I talked long

hours with a woman worker from Japan.

Those who are leaders and directors of such conferences are often called to carry on what is begun there long after the close of the conference. I was blessed by the patience of a leader who answered long college letters. In this way, and through days of conversation each time I was home for vacation, she guided me to turn back and back to the springs of religious experience in sacrament and prayer and helped me to understand the necessity of a disciplined, ordered religious life. She also suggested summer work during my college years: a church vacation school in East Boston, a camp for children from city mission parishes, rural work in Maine, which all proved both prelude and testing ground.

I graduated from college during World War II and taught for a year. Just before Christmas there came a telephone call telling me that a new program was to be set up at Windham House, New York, for the training of women who wanted to enter the work of the Church. At the same time, word came that the Overseas

• Miss WOLFF is director of religious education for the Brazilian Church and was formerly a missionary to China.

Deeper Joy continued

Department wanted to get people ready to go to China as soon as the war was over. There it was. I knew that there could be nothing else that was as right for me.

There followed two years of concentrated study with weekly field work, first in a settlement house and then in a parish, of close living and heated discussions, of fun and growth, which all was grounded in private and corporate devotional life centered in the Windham House chapel and St. John's Cathedral, New York. We received intellectual and practical tools without which we could not work, but we learned to see it all in perspective and started out on our first jobs knowing that tools are tools and that unless they are constantly offered to God, then the clatter may be loud but the real work is not there.

In 1946 I went to St. Hilda's School, Wuchang, China, where the plan was that I should teach while learning the language and becoming a part of life in a new culture. Eventually I was to be on the staff of the Chinese training center for women workers.

It is almost impossible to condense the China years. Despite outward strangeness, despite long language struggles, despite extremes of heat and cold, there was never any inward strangeness, never any moment when I did not feel that I belonged there. Colleagues among the teachers, students in the school, church people, young and old, we were part of a community, bound by bonds stronger than nationality and deeper than custom.

I worked with students in small prayer and study groups, on the altar guild, in pageants and plays, and in service projects. Living first in the atmosphere of postwar rebuilding and later in the midst of tremendous political change, it was always a matter of trying to understand what was happening in the light of the Gospel and to act in accordance with our understandings.

Chinese friends taught me what no preparatory course could of the psychological and spiritual demands placed upon the foreign missionary, different from those known to the

missionary working among his own people. For most of us, the learning of the language demands sacrificial concentration, but it is only a primary step.

I can remember with startling clarity certain moments, certain quiet assertions by Chinese clergy and colleagues which showed how subtle are the things which separate the foreign worker from people and make his task difficult. They taught me to see these barriers: psychological, social, economic, for what they are and helped me to know how we could work together toward the establishment of real community, real fellowship in service, so that we could be sent together by God to His people with the Good News of Redemption and build together a national Church.

When I left China it was with the deepest pain that I have ever known. It was clear that the world situation would prohibit a swift return. I reached home saying that I would not go overseas again until I could go back to China. It seemed clear that I should work among American college students, study Chinese, and wait until I could "go back to my work." Brazil was mentioned but it seemed a far-fetched idea. No, I couldn't start all over again with a new language; my work was in China.

For four months I continued with the smug assurance that I knew what I must do. Underneath there was the plaguing question, "*Just what do you mean by vocation?*" And slowly I came to the reply that I had been called not to a specific task in the Church but to a life. I was called to know and to love God, a vocation which is common to all His creatures. The accident that I happened to have started in China had nothing to do with the basic vocation. At about this point there was a weekend retreat. I began it saying, "*If I go to Brazil . . .*" and emerged saying, "*When I go to Brazil . . .*"

My specific work in Brazil is with the Woman's Auxiliary in the three dioceses of the *Igreja Episcopal Brasileira*. Because I am able to work at it full time and because I

am mobile, my job is to help establish a sense of unity among the diocesan and parish women's groups so that more and more the WA may become all the women participating in the whole program of the Church. There are increasing opportunities for association with the young people and with the department of Christian education.

Others writing in this series have spoken of variety in their jobs. I can't believe that any other job in the Church involves more variety than mine. Last week I was in a sub-tropical climate, eating Japanese food, sleeping on the floor in a tiny Japanese house, meeting with the inhabitants of a Japanese co-operative community who have almost no contact with the outside world. This in the center of Brazil. Next week I shall be in the south on the frontier of Uruguay, where winter is winter, teaching a course on the Prayer Book at a young people's conference.

Even an outline account of these last seven years reads like an adventure story. I have known life in two countries, one with the oldest continuous civilization in the world and the other young and exuberant. I have done a little bit of everything, teaching groups of different ages, races, nationalities, student work, counselling, program planning, dramatics, writing, and social work.

I might have chosen professional church work for any one or all these reasons, but I didn't. Whichever of the manifold parts of the work a given day brings, whatever surprises there are to upset the next planned move, the vocation is the same: to love God in all things. I have been singularly blessed along the way both in the work and in the close comradeship of Chinese, American, and Brazilian friends. We are united as we explore together God's will and way for us and we are bound together eternally in the certainty of our oneness in Christ even when the world's confusions enforce silence and separation. The first response at seventeen was not just to a work which appealed but to a way of life which brought integration and meaning and wholeness. With each day the gladness and the joy are deeper.

EVERY MEMBER CANVASS
November 1 - December 6

To be rather than to seem, the motto of the State of North Carolina, seems also to be the personal one of Francis O. Clarkson who was recently appointed Superior Court Judge in Mecklenburg County and described by his rector, the Rev. Gray Temple, as "without a doubt one of the great Churchmen in our section of the country."

St. Peter's, Charlotte, is Judge Clarkson's home parish. There he was baptized as a baby, confirmed at the age of twelve, served on the vestry and as junior and senior warden, and is a member of the board of directors of the men's club. For the past thirty years he has been interested also in St. Andrew's Mission in Charlotte. Several years ago it was moved to a fast growing, suburban part of Charlotte and Mr. and Mrs. Clarkson immediately offered their services as church school teachers, were eagerly welcomed, and now spend Sunday morning teaching at the mission. "This," says their rector, "indicates the depth of the Christian conviction."

Judge Clarkson is a licensed lay reader both in the Diocese of North Carolina and in the Diocese of Western North Carolina where they attend the Church of the Resurrection at Little Switzerland near their summer home. He is chancellor of the Diocese of North Carolina and has just completed a two-year term as president of the diocesan laymen's association. He has been on the diocesan executive council, chairman of the department of Christian social relations, and three times a deputy to the General Convention, 1946, 1949, and 1952.

Mrs. Clarkson has served two terms on the Executive Board of the Woman's Auxiliary and is now a member of the National Council, the highest office a woman can hold in the Episcopal Church.

One of the Judge's special interests in the Church has been the Thompson Orphanage and Training Institution in Charlotte, of which his grandfather, the Rev. Edwin A. Osborne, an Episcopal priest, was the first superintendent. After Judge Clarkson returned from service in World War I, he was appointed trustee of the orphanage's endowment fund which then

CHURCHMEN in the NEWS



The Hon. Francis O. Clarkson

North Carolina Jurist Gives Record Service

amounted to about \$19,000. For twenty-eight years he acted as trustee and investor. During that time the fund grew to more than \$400,000, the income of which is used to care for the institution's one hundred children. When he retired as trustee after nearly three decades of service, the Rt. Rev. Edwin A. Penick, Bishop of North Carolina, told him, "Your faithfulness and competence have established a record of service for which the Church in this diocese will be always grateful."

Judge Clarkson has also worked in many social service agencies. Under his presidency of the Charlotte YMCA, more than \$90,000 was raised to modernize the YMCA

building. He helped establish the Negro branch of the Charlotte YMCA, is a member and former chairman of the Interracial Commission, and a trustee of the Charlotte Negro Day Nursery.

Judge Clarkson was born in Charlotte in the same house where the daughter of General and Mrs. Stonewall Jackson was born. He attended the local public schools, Charlotte University School, and the University of North Carolina where he was awarded a Bachelor of Arts degree in 1916 and a Bachelor of Laws the following year. When World War I broke out, he enlisted as a seaman in the Navy, was later

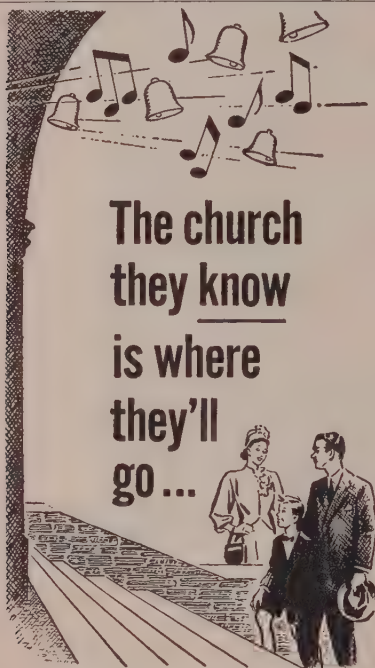
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PROMINENT physician in Canal Zone for thirty years, Dr. Cornelius Briscoe upon retirement was honored by Bella Vista Children's Home, for his sixteen years' service as house doctor. He and Mrs. Briscoe were active at St. Luke's Cathedral, Ancon.

Churchmen . . continued

commissioned ensign, and finally was transferred to the Marine Corps as a second lieutenant.

Following the war, he entered the firm of Clarkson, Taliaferro, & Clarkson and after his father's appointment to the North Carolina Supreme Court in 1923, the partnership of Taliaferro & Clarkson was formed and has continued ever since. Judge Clarkson has served as president of the Mecklenburg County Bar Association and on several labor arbitration boards.

He was elected State Senator in 1930 in a highly debated contest in Mecklenburg County. In the Senate he led the fight against several race track gambling bills and supported numerous reform bills. In his present position, he holds what is known as the conflict terms of the Superior Court; that is, the work of the court is heavier in certain areas and his two-year term relieves the docket.

Mr. and Mrs. Clarkson have four children: two daughters who are married, one who entered Hollins College in Virginia this fall, and a son, Francis O. Clarkson, Jr., stationed with the Army at Fort Knox. Judge Clarkson's brother, the Rev. Thomas Clarkson, is an Episcopal chaplain stationed at the United States Army Base Hospital in Okinawa.

Relaxation for the Judge usually means hunting or fishing which have been his favorite hobbies for most of his life. He also has a large collection of books about North Carolina and is justly proud of his library of religious books.

● The Rev. PHILIP D. LOCKE, dean of the Theological Seminary at Mont Rouis, Haiti, died on July 19 while on furlough in Miami. He was a missionary in the Caribbean area for thirty years. Another missionary, CECILIA READ POWELL, Carmel, Calif., died June 5. Miss Powell was a missionary in the Diocese of Kyoto from 1922-1936.

● ORENA ARMSTRONG of Seattle, Wash., is the new executive of the Church Mission of Help of the Diocese of Chicago. . . . RUTH DALE, a member of the staff of St. Luke's Hospital, Manila, and the Rt. Rev. LYMAN C. OGILBY, Suffragan Bishop of the Philippines, are engaged.

● GLENN L. EMMONS, Gallup, N. M., has been appointed Commissioner of Indian Affairs by President Eisenhower. . . . The Rev. ALMON R. PEPPER, Executive Secretary of the Department of Christian Social Relations, has been elected president of

continued on page 30

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Bishop of Olympia

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Haiti, Land of Color

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purples, and a dozen other shades of flowering bushes and vines that grow on any corner.

The only dark note was the people themselves. Their black skins were emphasized and enhanced by the glitter of color around them. But black was not the color of their spirit; instead, they chose the gaiety of the scenery as a pattern for their hearts.

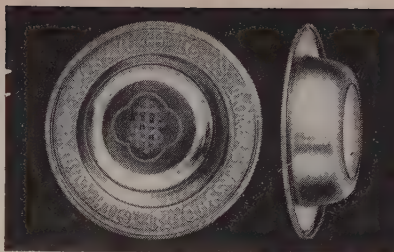
The life and pace here contrast sharply with that of the United States. There are no wide paved streets with spacious sidewalks and neat glass-fronted stores. Most houses are built so that the second story extends out over the first, which provides shade but also makes that patch of cement in front sort of private property.

Even if the pedestrian were tempted to walk along everyone's front porch, the levels sometimes vary as much as two feet between one and the next, not to mention the necessity of jumping the drainage ditch which usually cuts between them. Even where houses are built back from the curb, the sidewalk area is often used as a storage place for cement, sand, and concrete blocks for building going on nearby.

People, for the most part, walk to their destinations. Some load themselves on burros and others speed things up by riding bicycles. The remaining few who drive cars have no trouble finding places to park. There are more than the usual number of jeeps and jeep station wagons which are best for the poor roads crossing the mountainous country. Only a few miles of roads near the principal cities are paved. Add to these dirt roads, steep mountains, temperamental rivers, and tropical rains, and the total is many places where only jeeps can go.

Pedestrians and cars alone do not fill the streets, nor even trucks, burros, bicycles, and pushcarts. There also are trees and telephone posts, which sprout casually out of the pavement. It is not hard to understand why the phones do not always work; the tangle of wires resembles a web spun by a drunken spider.

There was a pang in my heart as
continued on page 26



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Haiti, Land of Color

continued from page 25

I observed how little the majority of people have. Their clothes are faded, ill-fitted cotton. Shoes, which the law says must be worn in the city, are anything under the feet. Their food consists of the local fruits and vegetables, rice, and "essence of meat." They can scarcely ever afford a serving of meat, but they manage to get some scraps to use in a stew or as gravy for the rice.

They do not have running water or electricity. If a person cannot afford to buy enough food for his children, he cannot afford a book or pencil so that they can go to school.

Tired of looking, I found I could close my eyes and see life in Haiti from the sounds. Voices and footsteps are forever in the streets. The clop-clop-clop of donkeys' hooves, the blare of every car's horn, the soft shuffle of sandals, the shouts of those who wish to sell their wares, and lastly that sound unique in this hemisphere on certain nights, the muffled beat of distant voodoo drums.

There is contrast within the country itself. American mechanized civilization is moving in on the traditional French and African cultures. Modern concrete buildings are going up beside the old fancy wooden ones. Paved highways are pushing slowly across the rugged countryside. A nation with a glorious tradition of a freedom-loving and proud people, Haiti is moving ahead to a brighter and more prosperous future.

In this setting the Episcopal Church is playing a small but important role. As the only non-Roman Church officially recognized by the Haitian government, it is bringing higher standards of morality to the people and accepts no compromise with superstition and unchristian activities.

My ever-busy Bishop shrugs his shoulders at a seven-day week and works with enthusiasm and vigor with the twenty-one Haitian clergymen for the development of this district. With 46,000 baptized persons, 13,000 communicants, and 76 missions, only a shortage of manpower and financial resources retards its continuous growth.

A Reminder from the Prayer Book —

The Minister is ordered, from time to time, to advise the People, whilst they are in health, to make Wills arranging for the disposal of their temporal goods, and, when of ability, to leave Bequests for religious and charitable uses. . . .

—BOOK OF COMMON PRAYER, p. 320.

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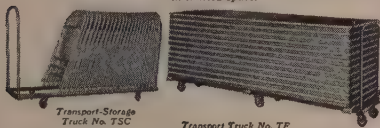


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- 6-7 Church Periodical Club, Executive Board, Seabury House
- 9-12 Woman's Auxiliary, Executive Board, Seabury House
- 13-15 National Council, Seabury House
- 18 St. Luke
- 28 SS. Simon and Jude
- 31 Thirty-fifth anniversary, consecration of the Rt. Rev. C. S. Quin, D.D., Bishop of Texas



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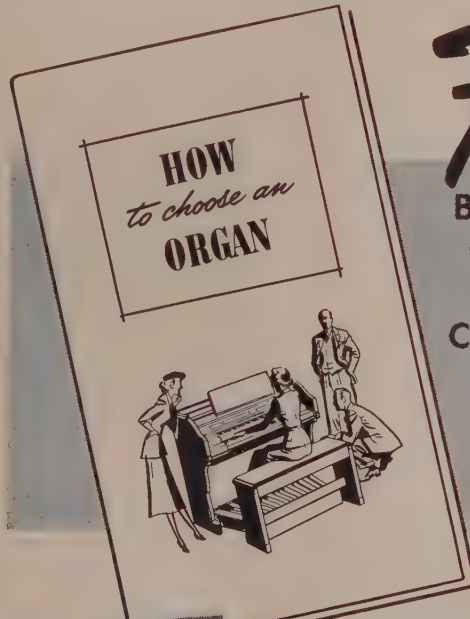
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continued from page 8

the blitz in 1942, when the build-
ings were severely damaged.

Since the war, however, another
dream has found fulfillment, that
of a Central College for the whole
Anglican Communion. An article,
published in January, 1936, in the
East and West Review called Eng-
lish Training of Overseas Clergy,
inspired the venture, emphasizing
the need for a place where the
clergy, especially from the younger
Churches, could gain the full wis-
dom of the Church from the rich
heritage of learning and experience
accumulated through the centuries.

Archbishop Lang was interested
and presented the matter to bishops
of many lands through a reprint of
the article. Archbishop William
Temple carried on the ideal. But
it was not until the Lambeth Con-
ference of 1948, under the present
Archbishop, that full approval for
establishing such a college was given.

Events have moved swiftly since
then. The decision was made, the
buildings restored, and the money
raised. Now St. Augustine's, the
central college of the Anglican Com-
munion, is a reality. Between the
ancient ruins of a Benedictine ab-
bey on one side and the glorious
towers of a living cathedral on the
other, a modern theological college
is in full scale operation for priests
and ordinands of the entire Anglican
Communion.

"The former purpose of preparing
men for ordination continues. But,
in addition, the college exists to
draw together men already ordained
from all the Churches in commun-
ion with the See of Canterbury in
common worship, in further study
of the faith, life, and evangelistic
task of the Church throughout the
world, and in fellowship one with
the other under the shadow of the
mother Church of the Anglican
Communion."

The Most Rev. and Rt. Hon. Geof-
frey Francis Fisher, Archbishop of
Canterbury, in his address to Gen-
eral Convention in Boston, 1952,
said, "Priest-students from all parts
of our communion may come for
courses of study adapted to their
several requirements: but yet more,
they will live together in Canter-

bury, not only absorbing the ethos
and outlook of Anglicanism, but ex-
changing information about their
respective Churches and countries
and cultures, and so deepening and
enriching their contribution to the
unity and the fellowship and the
witness of their own Churches."

Beginning with the formal open-
ing in 1952, already one year has
been given over to the ideal, "deep-
er learning and wider fellowship."
Now a second year is under way.
The faculty includes Canon Cyril
Kenneth Sansbury, warden; the
Rev. George Francis Selby Gray;
the Rev. Richard Frederick Het-
tlinger; the Rev. Howard A. John-
son; and special lecturers.

For the midsummer term, from
August 1 to September 26, 1953,
twelve priests and seven ordinands
from eighteen dioceses in the Angli-
can Communion were registered as
students, mostly from Asia and Af-
rica. The Rev. Miller M. Cragon,
Jr., the Rev. Robert L. Clayton, and
David Morris represented the United
States. Most of these students will
remain for the year.

With an able faculty and a widely
diversified student body, St. Augus-
tine's is seeking to carry on the great
traditions of evangelism and learn-
ing which St. Augustine, himself,
initiated in the same place more
than thirteen hundred years ago.

Canon Sansbury, the first warden,
is well equipped for his task. A
Cambridge man, sent out as an S.P.G.
missionary to Japan, he taught at
the Central Theological College,
Tokyo. Caught in Canada on fur-
lough when the war with Japan
broke out, he served as chaplain for
the RCAF. From 1945 to 1952 he
was principal of Lincoln Theological
College. Because of his experience
as teacher, administrator, and mis-
sionary, he was called as the first
warden of the new St. Augustine's.

The plan is now to find a perma-
nent sub-warden from the American
Church, so that we might act in
close and constant collaboration and
thus have a full share in the direc-
tion of this important enterprise.
The Very Rev. Lawrence Rose, Dean
of General Theological Seminary in
New York City, is at present acting
as consultant and liaison for the
Church in the United States.

continued on next page

FORTH—October, 1953

St. Augustine's College

continued from page 28

Any priest or ordinand of the Anglican Communion, who is capable of doing graduate work in theology, is eligible upon nomination of his bishop. No fees are paid by ordained students and only a small fee is required for ordinands, chiefly because missionary dioceses are hard put to pay the travel for the men they send and can do no more. Each applicant is dealt with according to need.

Financial assistance comes chiefly from the Church in America and from the mother Church in England, but generous contributions are being made by many Provinces of the Anglican Communion. By putting the expenses on contributing Churches, we make it easier for the younger Churches to send men—and their men will in many ways gain most and contribute most in the community at St. Augustine's.

The Society for Promoting Christian Knowledge has published a pamphlet to which the author is deeply indebted, entitled "A Story of Enduring Life." It sums up the history of St. Augustine's:

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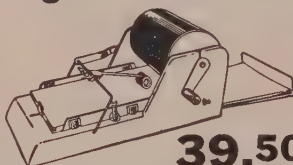
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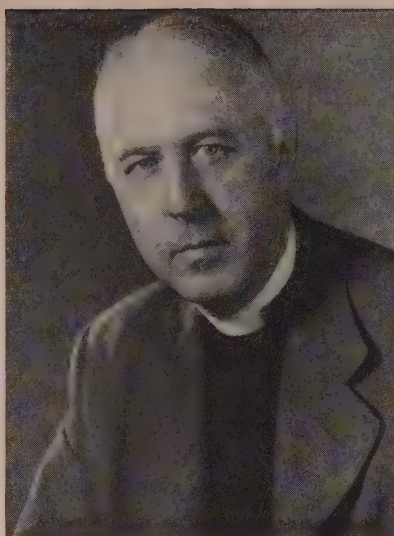
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NEW EXECUTIVE DIRECTOR of Presiding Bishop's Committee on Laymen's Work, the Rev. Howard V. Harper succeeds the Very Rev. Clarence R. Haden, now dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. Mr. Harper also is first Executive Secretary of Promotion Department's Stewardship and Missionary Information Division. Editor and author, he comes from Diocese of Michigan where we was chairman of promotion department and formerly rector of St. Paul's, Jackson, Mich.

Churchmen ... continued

the newly formed Christian Social Welfare Association at the National Conference of Social Work held in Cleveland in June. Honored at the meeting were SISTER JOAN MARGARET, director of St. Vincent's School for Handicapped Children in Haiti, and ETHEL VAN BENTHUSEN, of the Church Mission of Help, Albany, N. Y.

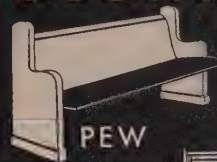
● The Rev. CHARLES G. HAMILTON, rector of St. John's Church, Aberdeen, Miss., has been named rural minister of the year in Mississippi by *The Progressive Farmer* and Emory University, Atlanta, Ga.

● The Rev. FREDERICK P. HOUGHTON, sometime General Field Secretary for the National Council, died recently.

● The National Council's Overseas Department has seen several changes in personnel. J. EARL FOWLER, Associate Secretary, has returned to Japan as a missionary at St. Luke's

continued on page 32

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Anglican Congress

continued from page 20

the Congress delegates. Each National Church should benefit from the knowledge and experience of the others.

A most significant part of the Congress will be worshipping together and finding at the altar of God the best basis for bringing together men of all races and from all continents. Each morning the Holy Communion will be celebrated in accordance with the rite and by the clergy of a different National Church. Great opening and closing services as well as a missionary mass meeting will give outward and visible indications of what it means for men to be one in Christ through the fellowship of the Anglican Communion.

Yes, positive values should accrue in the form of greater knowledge of each other's problems and discovery of better methods of meeting them; but perhaps the important aim and most abiding result of the Congress may be the spirit of Christian understanding and fellowship which should come when approximately one thousand members of our world-wide Church meet together for ten days and seek the guidance of the Lord and Master of us all in doing His work in our perplexed modern world.

The Church in the United States is fortunate in having the privilege of serving as host to such a gathering.

A SCHOLARSHIP fund, in memory of Dr. and Mrs. C. R. K. Swetnam, has been established at Emmanuel Church, LaGrange, Ill., to encourage study for the priesthood. It provides \$2,000 for three years' study for postulants from that parish.

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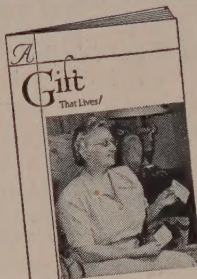
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Churchmen ... continued

Hospital, Tokyo. The Rev. EDWARD M. TURNER, Assistant to the Director, is resigning next month to become canon of St. John's Cathedral, Santurce, Puerto Rico. The Rev. CLAUDE L. PICKENS, a former China missionary, has joined the staff as an Assistant Secretary.

● SPENCER MILLER, JR., sometime consultant on industrial relations to the Department of Christian Social Relations, has been appointed Assistant Secretary of Labor. . . . The Rev. ARTHUR W. LEAKER is the new executive secretary in charge of all rural work in Province I. . . . LOUISE HATCH has been appointed assistant to the Director of the National Town-Country Church Institute, Roanridge, Parkville, Mo.

● The Rev. JAMES W. KENNEDY, Acting Executive Secretary of the Promotion Department Radio and Television Division, has resumed his duties as rector of Christ Church, Lexington, Ky. . . . ELEANOR SNYDER, former Assistant Secretary of the Leadership Training Division of the Department of Christian Education and the Rev. WALTER WILLIAMS, sometime Executive Secretary of the Division, were married August 24.

● MATILDA SWEET, widow of the late Rev. Charles F. Sweet, for twenty-five years a member of the Church's headquarters in Tokyo, died on August 31.

● LINDLEY HARTWELL, the Church's representative to the World Conference of Christian Youth, Kottayam, India, (FORTH, April, page 8) was killed recently in Burlington, Vt., falling forty feet from a tree while working as forester. The limb on which he was standing was hit and weakened by the branch he was cutting. Chairman of the National Youth Commission in 1950, he was to return to the General Seminary this year.

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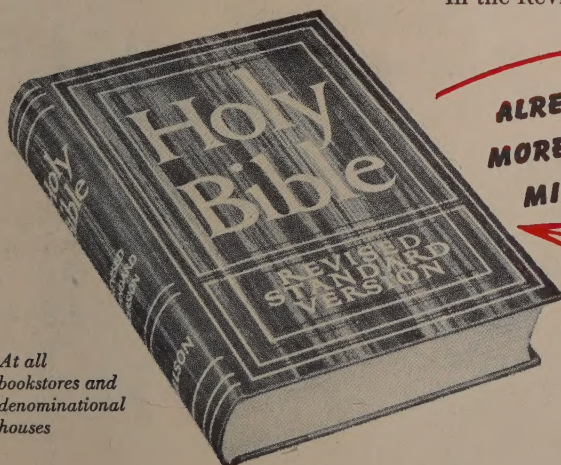
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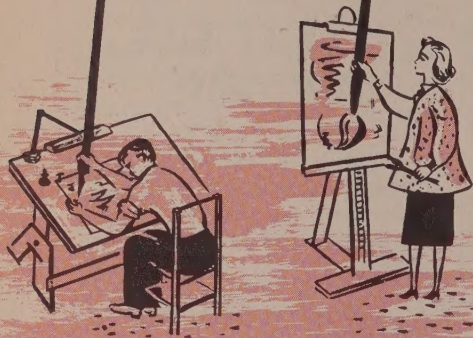
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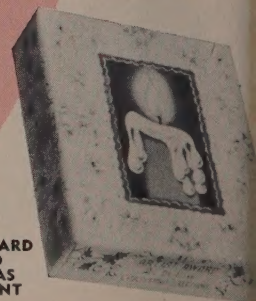
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